The European Harvest Field

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FOR CHRISTIAN ONENESS AND EVANGELIZATION

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A THREEFOLD EXHORTATION

"In diligence not slothful; fervent in spirit; serving the Lord" *(Rom. 12:11, A. S. V.)*.

The Apostle by Divine inspiration having set forth at large the Headship of Christ and the righteousness which is by faith of Him, comes in this 12th chapter to press the principle duties of the Christian life. He begins by exhorting to self-surrender and consecration to God. In this a real practical Christian life has its root. A believer who is not wholly abandoned to God will fail in his practical every-day life. Real consecration to the Lord means spiritual vision and enablement.

The particular exhortations of this chapter center around three principle heads of Christian duty; namely, duty toward God, toward our brethren in the Lord, and toward those who are without. Here we have set before us what can rightly be called "the love-life of the believer." Here we have some very fine touches of Christian character, touches that strike deep at the roots of the self-life. Here we have a forceful description of what is meant by real Godliness, sobriety, righteousness and love. It will be well for us to ponder these truths deeply, and with all honesty of heart to seek by God's help to measure up to them.

In the passage quoted above we have three very practical duties enjoined.

I. Diligence.

"In diligence not slothful."

The word "diligence" has in it the thought and idea of zeal and purpose; it denotes energy of action. The Christian is to be earnest, energetic and purposeful in all things.

It means more than being busy, for one may be very busy and still not be very diligent and earnest. It calls for intense earnestness and deep and thoughtful purpose in all things.

This is very important for God's people, and especially in these days, when, to a large extent, the sense of responsibility is lost. Carelessness and a trifling spirit are dangerous to Christian growth and usefulness. A child of God who is not possessed by an undaunted purpose will fail to be Godly and holy, and so also to be useful for God. This must be the prevailing principle in our lives in all things, whether secular or sacred. Whatever we do, we must have our heart and thought in it. Soulless things are lifeless things. Things done without a real heart purpose fail of the best results. The man who trifles with any duty, makes a trifle out of duty. The man who merely does a thing so that it is done, surely fails to do it in the best way, and so, most likely also fails from doing it right.

II. Fervency.

"Fervent in spirit."

The word "fervent" has in it the thought and idea of passion and intensity. To be "fervent in spirit" means to have a boiling, passionate spirit. It is the very opposite of coldness and stiff formality.

Our English word "fervent" well represents the radical derivation of the word "zeal." The original Greek reference is to intense heat. Dr. Parkhurst says, it is "like the English seethe by an onomatopoeia from the sound of boiling water."

Zeal is not a separate grace itself, but an intensity of other graces. We read of fervency of spirit *(Acts 18:25; Rom. 12:11)*; of fervency in mind *(II Cor. 7:7)*; of fervency in prayer *(Col. 4:12; James 5:16)*; and of fervency of love *(I Peter 1:22; 4:8)*.

Fervency of spirit is the secret of true diligence; it is the root of whole-heartedness; it is the spring of earnestness and the fire of spiritual zeal. Fervency of the spirit is the only and true secret of entire devotion and holy purpose.

The child of God who is "fervent in spirit" will do things "with all the heart"—"heartily"—"with all the might," and will be most abundant in labors *(I Cor. 15:10; Acts 20:18, 31; Rom. 15:19, 20; II Cor. 11:23)* and willing to sacrifice everything for Christ and the Gospel's sake *(Phil. 3:8; Acts 20:24; Phil. 2:17)*.

To be "fervent in spirit" saves from doing things in a mere perfunctory and cold-hearted way, and is therefore, the real secret of entire devotion to the work at hand.

III. Service.

"Serving the Lord."

In the performance of all our duty, whether secular or sacred, we should recognize the fact that we are serving the Lord. We should perform all our duty as unto the Lord, which will lift the most commonplace duty into a spiritual sphere. It is folly to think that only those who do strictly spiritual work for God, can serve the Lord, and that those who work at mere secular and manual labor can only serve Him as they attend to their duties in the assembly. Nay, those who do as unto the Lord, whatever they do, providing their work is such that is honorable in the sight of the Lord, are serving the Lord. The secular is lifted into the sacred, by doing it as unto the Lord. To recognize this will take the drudge out of our daily toil and give joy in labor. Now then, no detail of duty in serving the Lord shall be done purposelessly and coldly, but with all diligence and earnestness, and with fervency of spirit.

NO COMPROMISE

By C. H. Spurgeon

"A chasm is opening between man who believe their Bibles and the men who are prepared for an advance upon Scripture. Inspiration and speculation cannot long abide in peace. **Compromise there can be none.** We cannot hold the inspiration of the Word, and yet reject it; we cannot believe in the atonement and deny it; we cannot hold the doctrine of the fall and yet talk of the evolution of spiritual life from human nature; we cannot recognize the punishment of the impenitent and yet indulge the larger hope. **One way or the other we must go. Decision is the virtue of the hour.**

"Neither when we have chosen our way can we keep company with those who go the other way. There must come with decision for truth a corresponding protest against error. Let those who will keep the narrow way keep it, and suffer for their choice; but to hope to follow the broad road at the same time is an absurdity. What communion hath Christ with Belial?"

THE EUROPEAN HARVEST FIELD

Succeeding The Russian Harvest Field

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

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TERMS OF SUBSCRIPTION

One dollar a year in advance. We kindly request Canadian and foreign subscribers to remit in U. S. money value, as we do not charge for extra postage—**Please.**

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THINGS TO OBSERVE

1. All articles not otherwise credited are by the editor.

2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.

3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. **Prompt renewal will greatly help the work.**

4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. **We thank you all for your sympathetic co-operation.**

GENERAL INFORMATION

A WORD TO NEW READERS

Have you but recently subscribed for the Magazine, and are you a new reader; we heartily welcome you into our live and growing family. We trust you will feel at home among us, and also that your interest in the work we are attempting to do in the Name of the Lord and under His guidance may be increasingly deepened and you may be a mutual co-worker and fellow-helper.

Have you received a copy of the Magazine, having never subscribed for it and not knowing who is responsible for its falling into your hands; we ask you to read it carefully and not to worry about how you happened to get it, or who was responsible for its having been mailed to you. We trust you may be helped and blessed by reading the copy you have received, and be prompted to subscribe for it. Send us but **$1.00** and we shall mail you the Magazine for one year. Remember please, even your subscription to the Magazine helps the work along.

THE NEED FOR CLOTHING

In this connection we repeat what we stated in the September number of the Magazine. Again and again, pathetic and urgent appeals reach us from destitute individuals, families and groups in Central and Eastern Europe for shoes and clothing. This need has by no means ceased to exist, and we ask all our readers to please remember this need. Let us be mindful of those, who, in their poverty and need beg for help in order that their suffering may be lessened. Let us bring joy into the lives of others by sharing with them in their need.

Our readers can do a great deal along this line by telling their friends and neighbors about the need for clothing and shoes, and by telling them where they may send them. Will you do what you can along this line? Here is a splendid opportunity for Pastors. Why not take up the matter with your congregation and make up a shipment and send it on? Address all packages to **AMERICAN CHRISTIAN RELIEF MISSION, 108 Dobbin Street, Brooklyn, N. Y.**

SPECIAL ARTICLES

The series of articles covering the Book of Revelation, written by Edward Drew, Pastor of the Madison Avenue Baptist Church, Paterson, New Jersey, which appear in the Magazine month by month, are being read with much pleasure and profit. Quite a number of readers have expressed their appreciation of these helpful studies to the Editor in the past several months, while no doubt others, in writing to the different offices, have done the same. Still others may not have expressed their appreciation of these studies, who have and are enjoying and appreciating them very greatly. We urge our readers to read the chapters commented upon, over and over again, so as to become real familiar with the contents of the Book of Revelation itself. These are helpful studies and we know the Lord is greatly using them to bring light and help to those who read them with an open mind.

The article entitled, "Have You Received Your Pentecost?" written by Pastor Charles Reitzel, the second installment of which appears in the current number of the Magazine, will, we are very confident, prove helpful to all who read it with an open and unbiased mind. May the Lord graciously use it to clear away the mist of confusion from many minds upon this much controverted question. The article will be printed in booklet form and can be had for 5 cents per copy, by addressing Pastor Charles Reitzel, Altoona, Pa. Send for a lot of them and give them away among your friends.

Beginning with the November issue, the Editor will, the Lord willing present a series of studies on the general theme "Distinctions of Truth Which Differs." These studies we feel confident will prove helpful to all our readers. We covet your prayers as well as your continued co-operation. We ask that all our readers will put forth a prayerful and earnest effort to introduce the Magazine among their friends and to secure as many new subscribers as possible.

THE CRISIS IN POLAND

The work in Poland, which humanly speaking, is under the leadership of Moses Gitlin, has come to a serious crisis. Elsewhere in the current number of the Magazine our readers will find reference made to this fact by our Brother, Pastor O. R. Palmer. We simply wish to co-operate with his statement and to confirm it. In the letter by Mr. Gitlin, referred to by Mr. Palmer, he speaks indeed of a crisis so serious that if help does not come quite soon the work will practically come to a standstill. The situation in every way is critical and serious.

The possibility of averting the ultimate and final result of the present crisis, that of the actual cessation of the work, both of the Radost Bible School and the evangelistic work among Jews, lies in the purchase of a suitable building in which the work can be housed and carried on. It has become needful to purchase a building which can be used as a head-quarters of all the work; a place which will be the property and possession of "The Christian Testimony to Jews," and so free from any other and outside interference. A place quite suitable and for a reasonable amount is for sale and can be bought. But the funds are lacking. We understand that about $8,000 are needed for the purchase and preparation of this building. But this amount is needed over and above the regular monthly amounts needed to support the workers now engaged and laboring faithfully in the work. But what is $8,000 for so worthy an object and so noble a work? Beloved, shall we let this splendid work come to a standstill, a work already so richly blessed and so greatly used of the Lord, and a work that is just now upon the threshold of a great field of usefulness, for the small sum of $8,000? Will you not join us in earnest prayer that this need may be instantly met? Who will heed the call and respond to meet this pressing need? Let us, one and all take this matter to heart and do what we believe and know the Lord would have us do.

APPEALS FROM THE WORKERS IN THE FIELD

We call attention to the pathetic and urgent appeals for prayer and help contained in the several letters printed in the Gentile Missionary Department of the current number of the Magazine. We kindly ask all our readers to read these letters very carefully and prayerfully, and to permit the Lord to speak to their hearts while they are reading them. Beloved, let us not pass the earnest and urgent appeals for prayer and help of the struggling laborers by unheeded and without care. The harvest truly is great and the laborers are few, and we need to stand by and support, both by our prayers and our means, those who are faithfully laboring for the Lord in any and every place in the great harvest field of earth.

Pray for our Brother Lukesh in his earnest and intense labor. He is worthy of our deepest interest and our warmest sympathy. He is highly recommended by those who know him, and his work should commend itself to every child of God who hears and learns about it. He has many open doors, and the Lord is graciously and blessedly using him in an intense, thorough and far-reaching work of evangelism. He has many difficulties to encounter, and he stands

(Please turn to page 12.)

EDITORIAL

MESSAGES FROM THE WORD BY THE EDITOR

A WORD OF WARNING

Christian workers need to watch diligently against the great danger of letting their work come between them and the Lord and taking the edge off their tenderness and spiritual power. It is possible that our work for the Lord become our master, a tyrant and an exhausting burden. Whenever any duty or service wears off the keen edge of our spiritual unction and communion it is cutting into our very life and must be checked or laid aside for a while. Spiritual power and unction are needful to effective service and may be hindered and lost, though the Spirit of God still abides in the heart and life.

Bishop Warren says: "I was in an electric car one day, and it quickly stopped. The conductor looked up to the wire and said, 'Lost the power.' Ah, how true! There was plenty in the wire above, but the upraised finger did not touch it." We may learn a precious lesson from this. To be effective for service, we must be in connection with the source of power. Some thoughts, deeds and words break such a connection. When duty is allowed to become a master, a tyrant and a burden, it breaks such a connection. And there is no use trying to work for God when we have "lost the power."

It is not enough that we know the fact of the indwelling of the Holy Spirit; we need to know His fullness and His continual manifestation and operation. To this end we need to be constantly under His sway, to be fully yielded to Him, and to respond to Him with the utmost simplicity. To do real service for the Lord we need to know and enjoy the rest of soul that comes from being perfectly adjusted to the yoke of Christ *(Matt. 11:28-30)*, and our lives should be free from the friction of burdensome duty. When our service and duty gall us, we can not work effectively. There must be real gladness and joy in them.

Dr. A. B. Simpson has aptly said: When the vessel is bumping against the snags, it is time to call a halt and not go to work to dig out the snags, but let in the floods and deepen the river. This is much more profitable than rushing on ahead of God and in friction with all the finer chords of our spiritual nature. God wants rested workers, nay He wants to be more than all our work, for the most active ministry without His fullness is but sounding brass and tinkling cymbal."

THE POWER OF TRUE TESTIMONY

In the 1st chapter of the Gospel of John we have a forceful illustration and evidence of the power of true testimony. Here we have a record of the testimonies of John the Baptist, the first disciples of Christ and of the Lord Jesus Himself. We consider but briefly the testimony of the Baptist. It is sevenfold. He testified concerning Christ, as to—

1. **Substitution.** "Behold the Lamb of God, which taketh away the sin of the world" *(vs. 29)*.
2. **Priority.** "For He was before me" *(vs. 30)*.
3. **Superiority.** He "is preferred before me" *(vs. 30)*.
4. **Manifestation.** "That He should be made manifest to Israel, therefore am I come baptizing with water" *(vs. 31)*.
5. **Authentication.** "I saw the Spirit descending from Heaven like a dove, and it abode upon Him" *(vs. 32)*.
6. **Sonship and Deity.** "And I saw, and bare record that this is the Son of God" *(vs. 34)*.

Concerning himself, John the Baptist confessed: "I am the voice of one crying in the wilderness" *(vs. 23)*. This was a remarkable confession, first, because of its humility, and second, because of its true meaning. It marks the humility of the Baptist, and reveals his lowliness and his self-abasement. It also reveals the real idea of true testimony. Look at it!

"I am the voice"—so scarcely a person.

"The voice of One," as if the voice of another. The Baptist was so small in his own estimation that he was only a "voice." Then too, he was absolutely under the sway of another, so completely beyond his own control that he was the "voice of One" —another.

That is exactly what the Baptist was—the servant of God. "There was a man **sent from God**, whose name was John" *(John 1:6)*. John was therefore according to his own confession "the voice of one crying in the wilderness."

Now then, let us consider that the value is not in the voice, but in the message it brings. The voice itself, in fact, may soon die out and pass away, as John's soon did, but it may bring the message of the incorruptible, living and imperishable Word. "The voice" utters "the Word" *(John 1:1, 14)*—God the Son incarnate.

"Crying" denotes expression, declaration and earnestness. John's testimony was—

First, **Christ-exalting.** He spake only concerning Christ, the Word, the Son of God, God the Son and the Messiah of Israel. He lauded and exalted the Lord Jesus Christ.

Second, **Earnest.** It came from the heart and was given with energy, glow and warmth.

We call particular attention to one special phase of the testimony of the Baptists, and ask that the reader will carefully and prayerfully reflect thereon. The Baptist said concerning Christ, that He was the Lamb of God, and in this witnessed to His atoning and substitutionary death which He would die. "Behold the Lamb of God, which taketh away the sin of the world" *(vs. 29)*. The Baptist witnessed to Christ as the God-ordained and provided Lamb for sacrifice—the atoning sacrifice and Saviour of lost mankind. In this, he witnessed to Christ as the fulfiller of the Old Testament sacrificial shadows *(Heb. 10:1-18)*, and of His substitutionary and priestly work upon the Cross. His testimony was effective. The first time he gave it, we read of no results. The second time he gave it, two of his disciples followed Christ *(vs. 37)*. By his testimony John the Baptist sent his disciples to Christ.

All true testimony makes prominent the Person of Christ, the Indwelling Christ, the Lordship of Christ and the Return of Christ. Such testimony the Lord honors and to it the Holy Spirit bears witness by interpreting it to the hearts and consciences of men and women.

A despondent young man, wearied with repeated failure in his life, flung himself on a lawn near a fountain. As its jet of spray leaped into the basin, he said to himself, "That is like my life: I make good resolutions, rise for awhile from sin, and then fall back." Then he looked at a soft, fleecy, pure white cloud, and thought, "That was once, perhaps, dirty water, but was drawn up by the sun. Oh, for a power to draw me up!" Jesus is that power. He can draw men and women out of their oft-repeated sin and failure into the sunlight of His purity and give them strength and power to live pure and holy lives. Let us as the Lord's people hold up the Lord Jesus Christ by a consistent life and an earnest testimony, in order that He may be glorified and souls may be drawn out of sin into a life of blessedness and holiness.

Christ never says that my flesh can overcome the world, but what He says is, that if I have faith, it will lay hold of what He presents, and I shall be a conqueror. It is faith in the Word which Christ reveals to us that gives us the victory, and nothing else can do it. In remedying anything, He always proposes to give something: "I will give you to eat of the tree of life;" "I will give thee a crown of life," etc.—*Selected.*

Messages from the Word

PRACTICAL SPIRITUAL DISPENSATIONAL PROPHETICAL

THE HOUSE OF GOD

The sanctuary of God was sacred in early days, the tabernacle and furniture were anointed with holy oil. It was the place where God met with His people, and **His presence**, and not the brick, the stones, or the steeple, is what made the place holy. We remember His Word to Moses, "put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" *(Exod. 3:2)*, and to Joshua, "Loose thy shoe from off thy foot; for the place whereon thou standest is holy" *(Josh. 5:15)*. "Holiness becometh thine house, O Lord, **forever**" *(Ps. 93:8)*.

What a travesty of sacred things, to turn the house of God into a supper room, a banqueting hall, a place of jesting, a court for athletic sports and a community center and dance hall! These all cater to the flesh, but holiness becomes a lost art. "Take these things hence." "Make not My Father's house an house of merchandize" *(John 2:16)* was our Lord's word. Is it not time, high time, we realize what a lowering of our standard this is to the world? What an ungodly, irreverent atmosphere we are creating? "The people sat down to eat and drink and rose up to play" *(I Cor. 10:7)*. We have so largely lost sight of the personality, the presence and the leadership of the Holy Spirit, that He is "grieved," "quenched," while the people are demanding other gods *(Exod. 32:1)*.

Our Lord called us with a new and Divine calling. He has brought His redeemed into a place of fellowship with Himself. He blessed us with "all spiritual blessings" *(Eph. 1:3)*. He made us to **"reign in life** by one, Jesus Christ" *(Rom. 5:17)*. He hath, in Christ, put Satan under our feet *(Rom. 6:20)*. He said "all things are yours" *(I Cor. 3:21)*. "Freely" *(Rom. 8:32)*. Whatsoever we ask we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight" *(I John 3:22)*.

Why creep as ants, crawl as lizards, search for our ancestry in the jungles, make other gods, or be spoiled by the philosophy and vain deceit of men, when we have been made complete in Him in whom dwelleth the fullness of the Godhead bodily? *(Col. 2:8-10)*. Why should Heaven's royalty act as paupers among the children of men? Is our Father so poor that we must turn to entertainments, hold carnivals, sell tickets and resort to every imaginable worldly device to raise money in order to pay expenses? These things do but rob us of the grace of God in giving as unto Him *(II Cor. 8:1-5; II Cor. 9:7-16)*, and then receiving the blessing He longs to bestow *(Phil. 4:17-19)*.

We cannot expect to amuse the people with one hand, and draw to Christ with the other. God seeks for a pure church with an unadulterated testimony. If the salt lose its savor it is good for nothing but to be trodden under foot of men. Poor Laodicea ripens for judgment, but the overcomers are being prepared for the throne *(Rev. 3:14-22)*. It is a remarkable truth that the richest of blessings are promised to the overcomers of this last and most apostate condition of Christendom.

Will we be among the number spued out of the mouth of our Lord, or with those who shall be throne-sitters with Him, when He rules and reigns over the world in righteousness?

"He that hath an ear, let him hear what the Spirit saith unto the churches" *(Rev. 3:22)*.

Additional copies may be secured from O. R. PALMER, 2244 N. 29th St., Philadelphia.

ARE WE WATCHING WITH HIM?

MRS. SPENCER JOHNSON, *Editor of "Life and Liberty" England*

"Across the will of nature, leads on the path of God;
Not where the flesh delighteth, the feet of Jesus trod.
If now the path be narrow, and steep, and rough, and lone;
If crags and tangles cross it, Praise God **we will go on.**"

"Watch with Me;" so said Jesus to the three chosen disciples, at the hour of His greatest need of human sympathy and love; the three who had been present with Him in His "glory" experience on the Mount of Transfiguration; the three who seem to have been most frequently with Him in His miracles, and who apparently had entered more deeply into His heart's purposes; and yet how feebly, coldly, was His call heeded by them!

And Jesus, our Risen, Ascended Lord, is saying the same thing to us to-day; to us who have known what it is to have been identified in His Death and Resurrection; to us who profess to have sat at His Feet and learned of Him, and who have drunk of His Spirit, and looked into His Heart. And **WHAT HAS BEEN OUR RESPONSE?** Sleep, drowsiness, indifference, and oft-times **ignorance** as to what He meant; or, has it been a whole-hearted, glad **"Yes Lord?"**

Eternal destinies hung on that hour!

It was then that our Saviour, the Perfect Man, looked for the fellowship of His chosen band, and at the crucial point they all failed Him; and His cry we hear again coming from Bozrah:—"I have trodden the winepress alone: and of the people there was none with Me * * I looked, and there was none to help; and I wondered that there was none to uphold" *(Is. 53:1-5)*. **But He knew God**; and His one desire was to please His Father, and to fulfil **His** Heart's purposes for those who were even then forsaking Him, and for the others who were preparing "to put Him to an open shame." And that one burning passion of His Life:—"I come to do Thy Will, My God," carried Him through and above the failure and indifference of His "friends;" the sword and the nails of those who were ready to crucify Him; the fiendish satisfaction born of Satanic hate, which faced Him as He surveyed Calvary; and the culminating trial of all—the loss of the consciousness of His Father's Face, as the sins of the world were laid on Him the Perfect Sin-Offering.

Again, in gentle echoes, coming through the bygone ages, we hear the Voice of Jesus, saying:—**"WATCH WITH ME."**

What does He mean? How can we watch with Him? Let us go back to that scene in Gethsemane, where the words were first spoken.

1. What did it mean to Him?

1st. It was an absolute ending of His **natural** Life, in order to live the Ascension Life; this included the loss of earthly reputation; not reigning as a mighty Potentate over **this** world which His disciples wanted, but—"Obedience unto death, even the Death of the Cross."

2ndly. It meant the shattering to the ground of the hopes and expectations of His chosen followers.

3rdly. It meant separation from His Father, to be a homeless Wanderer here, misunderstood, maltreated, reviled, crucified.

Mark His words:—"My soul is exceeding sorrowful, even unto death" *(vs. 38)*. Was there a temptation that entered into His humanity of a possibility of failing in His great Life-work? Does not verse 40 carry out this? "Watch and pray, lest ye enter into temptation: the spirit indeed is willing, **BUT THE FLESH IS WEAK;"** for He was speaking **as a man to men,** and in Hebrews 5:7, the same thought is expressed; was He not "tempted in all points like as we are?" *(Heb. 4:15)*.

A short while before this He had been in the Glory, and He might have entered in then, without **going through** the suffering, but **HE WOULD NOT GO ALONE.** His Heart's desire was to "bring many souls to Glory," and the only way to bring others **was to go through Himself,** that He might be "able to succour" those who should be tempted to give in, when the conflict and the suffering grew fierce and strong; and so, from that time forth "Jesus steadfastly set His Face to go to Jerusalem" *(Luke 9:28, 51)*, and to lead His disciples there with Him.

2. What does it mean to us?

The closest companionship and partnership with Jesus; identification with Him in **life, in aim, in work,** and in **method**; a "leaving all" to follow Him. **Jesus with us** means that He enters into **our** lives, and our homes; that He shares our interests; while **we apart with Jesus,** seems to give us the **other** side—our entering into **HIS HEART'S PURPOSES** for the world and for the Church; sympathy with Him in the burden of souls; fellowship in His sufferings; God looking to find satisfaction as Christ is reproduced in us, so that He can "rejoice over us with joy, and rest in His Love" for us.

3. "How long are we to watch?" "One little hour."

"One little hour! and then the glorious crowning;
The golden harp strings, and the victor's palm.
One little hour! and then the Hallelujah,
Eternity's long, deep thanksgiving Psalm."

The longest life is but a span when looked at in the light of Eternity, and when we stand there, in the full glory of our Father, shall we grudge the time we spend "apart" with Jesus, as He points out to our wondering gaze, some that we were enabled to pray into the Kingdom; others for whom we patiently stood in the faith, and held in union with our High Priest, until the enemy's power was broken in them practically. We shall not grieve **then** that we "watched that little hour" with Him!

Watching with Jesus, in perfect **oneness of spirit,** and **mind,** and **soul,** means **added power** in service, "the Glory of the Lord seen" upon us, because we cannot be much with Him without reflecting His Image *(Exod. 34:29, 30; II Cor. 3:18)*; **"added power,"** because we are **"still"** enough to imbibe His thoughts, and to hear His whispers, **"added power,"** because of a deep spirit intuition and a Divine "quickness of scent," which comes from abiding in the **"hush** of His Presence;" **"added power,"** because we have drawn aside from the rush and bustle of service in the flesh, to "go forward and **conquer on our knees**;" **"added power"** because we lose **our** life to find **His**; lose **our** thoughts, to rest in **His**; lose **our** natural energies, to be made conscious of **His** Divine constraining and propelling power.

Watching with Jesus is the **STEPPING STONE TO THE THRONE LIFE**; it is **there** we learn the answers to our questionings; **there,** where our perplexities vanish: **there,** where Jesus explains the mysteries of life, and gives us the treasures of darkness;" **there,** where He shews us **OUR INHERITANCE IN HIMSELF.** "Canst **thou** not watch with Me one little hour?"

4. Who are those who thus watch with Him?

1st. Those who are the "unoffended" *(Matt. 26:31; 11:6)*.

2nd. Those who have come to the end of their own strength and ideas *(vss. 33, 35)*.

3rd. Those who can "endure," "as seeing **Him**;" and the "afterward" *(Heb. 11:27; 12:11)*.

4th. Those who have denied themselves *(Matt. 16:24; Luke 14:26-33)*.

5th. Those who lay down their lives for "others" *(Phil. 2:17)*.

6th. Those who have lost **their** life to find **His** *(Matt. 16:24-25)*.

Beloved, can you and I sign our names to this category?

5. Why did He go through? and why does He call us to watch with Him?

To these questions we would first repeat:—Jesus Christ lived for **one** thing only, and that was to do God's Will; to "please Him;" and then His absorbing Love to us prevented Him from being happy or satisfied, unless **we, too, shared His life**; therefore, He calls us to a Divine Fellowship in His sufferings, that we may be partakers and sharers of His glory; for it is only as we **"WATCH WITH HIM** that we can fulfil our calling and ministry," of being **"WATCHMEN"** unto the house of Israel to warn the people from Him *(Ezek. 3:17)*.

May God teach us all what this Fellowship of "Watching" is.

"From Calvary's Cross to Zion's Hill
Is only a little way."

"Go in the Name of Jesus to the dying,
And speak that Name in all its Living power.
Why should thy fainting heart grow chill and weary?
Canst thou not watch with Me one little hour?"

THE BOOK OF REVELATION

EDWARD DREW, *Pastor, Madison Ave. Baptist Church, Paterson, New Jersey*

STUDY NUMBER 5, CHAPTER 6

SIX SEALS BROKEN

As we study the 6th chapter of our Book we must not forget that it is Christ in Heaven who is breaking the seals, so that all these mighty happenings on earth are brought to pass by Him. He is the great Personage of this wonderful Book, not the antichrist or the beasts or angels.

In chapter 5 verse 7 we see Christ as the Lamb taking the book, so it seems evident that He has arisen from His place as Intercessor at the right hand of the Father. Whether His work of intercession is finished at that time we cannot fully say but it would seem so. And since He has come forth as the Lion of the Tribe of Judah, the Root of David, it seems evident that he has taken up Israel again. These things must be kept in mind if we would rightly divide the Word of God.

COME

With the opening of the first seal there is a mighty voice as of thunder by one of the living creatures saying, "Come." The words "and see" are left out of all modern versions and are not found in the best manuscripts. As we have it, the voice seems to be a call to John to see, but it is doubtless a call to the rider on the white horse to "come." He is ready to come, but cannot till Christ breaks the seal and he hears a voice that bids him come. In like manner each of the four riders are called forth.

The first of these four riders, is on a white horse *(vs. 2)*. This rider is identified by some to be Christ, for He comes forth on a white horse in chapter 19. It is said that this is symbolical of Christ going forth in great revival power after the Rapture of the saints. Now there is no such revival predicted in the Scriptures, and the time for Christ to come forth as a conqueror does not come till the close of the Tribulation, so this cannot be Christ. It must be, however, the one who is to come and impersonate Christ and deceive the nations; that is, the antichrist. We learn in II Thessalonians 2 that the antichrist will immediately appear when the Restrainer, the Holy Spirit, is taken away. That would show that the coming of the antichrist will be the first event after **the Rapture of the Church.**

This rider goes forth to a bloodless victory, for he has no arrow for his bow. Christ is never shown with anything but a sword. But this rider goes forth and brings in universal peace, for we read that the next rider takes peace from the earth. But **the peace this white horse rider brings** is very insecure peace for the next rider destroys it. This is not the peace that Christ will bring, for when He comes the nations will break up their war engines and cease to learn the art of war *(Is. 2:1-4)*. When the antichrist appears he will advocate peace for all nations, and with that plea will deceive the world, for they will flock to him **and say, "This is the Christ,"** but he will be the devil's substitute, or the antichrist, and will head all religions and all nations in **a Godless confederacy.**

RED HORSE RIDER

Again the mighty voice is heard, the second seal is broken, and a **red** horse rider comes forth. This rider destroys the peace of the whole earth and plunges it into war. I wonder if we, in this day, are at a loss to know what this great power is that is **red?** Our papers and magazines are filled with "the great red terror." May it not be that the power of the Reds will spread until Satan has an instrument that will terrify the whole world? Red is certainly the color of Satanic power for he is the Great Red Dragon *(Rev. 12:3)*. I give herewith a clipping from an American magazine about a great Red demonstration in Austria, showing that this terror is not confined to Russia:

"We are living in the day of the rising tide of color, and the

color is **red**. A recent publication is called the "Red Dawn." Surely we are living in the Red dawn, or rather the Red sunset, for the Bible tells us when the Reds rule, their kingdom will be full of darkness. It is not without significance that the Russian hordes are called Red. That is their actual color. The flag of communism is blood Red. When the Bolshevik army first appeared, it was said the uniforms of the soldiers were blood Red and even their boots and the scabbards for the swords were Red. On May Day, 1919, Budapest had a great Red debauch. Everything was Red. At that time we clipped the following article.

'May Day has been an orgy of Red. Thousands of Red troops marched to Red music through Red-bannered streets. The sidewalks were crowded with men, women and girls flaunting Red ribbons. Street-cars were Red, automobiles were Red, railway stations and lamp-posts were Red. In the squares and on street corners were large Red wooden stands on which were emblazoned the statement, "This is the day of freedom and world brotherhood." There were numerous immense plaster casts of Lenine and Karl Marx, some of them 20 feet high (images). The Red Celebration continued all day and night and Red electric lights added to the crimson hue after darkness fell.'

"Not only in Russia and Austria, but all over the world this sign of the Red has been displayed in many forms and ways.

"But behind the Red antichrist, the Red religion, and the Red world stands the Dragon, the Monster with seven heads and ten horns. This is the Devil. He, too, is a Red. The Bible says he is a "Great **Red** Dragon" *(Rev. 12:3)*. But why is he Red? Because Red is the color of sin. Sin is Scarlet. Sin is 'Red like Crimson.' Red is the color of blood. The Devil is Red because he is a murderer. 'He was a murderer from the beginning.' And even now he is marshalling his Red soldiers and his Red religion, and is getting ready for the greatest debauch in Red blood that the world has ever known. Listen what this Red murderer has done in Red Russia since October, 1917. Here is a list of Red murders reported by the Bolsheviks themselves. We copy from the 'Jewish Missionary' Magazine: Bishops murdered 28, Priests murdered 1,215, Professors murdered 6,775, Physicians murdered 8,800, Army officers murdered 12,950, 'Intelligentsia' murdered 355,250, Workmen murdered 193,350, Peasants murdered 815,100. A total of 1,767,118 murders in five short years. If this is the record of the Red when only his shadow is here, what will it be when the great incarnation actually stalks through the great Red world? Woe! Woe! Woe!—*From 'Watch and Pray'."*

BLACK HORSE RIDER

The third seal is broken by the Lord in Heaven, the mighty voice is again heard, and a rider on a black horse comes forth. This rider has something to do with wheat, barley, money, oil and wine. Evidently this is meant to show that this rider in some way affects the food stuffs of all men and also the luxuries of the rich. Now black is the color of famine in the Bible. Will the reader turn to Lamentations 5:1-10, and read all ten verses? I will quote only the 10th verse, "Our skin was black like an oven because of the terrible famine." This rider then comes forth to bring a famine on the whole earth. This rider logically follows the Red horse rider for famine always follows war. In our day we have had abundant proof of this. This rider causes a measure of wheat to be sold for a penny. A penny in the Bible means a day's wages *(Matt. 20:2)* and a measure is less than our quart. It means that in that terrible day a man will work all day and earn only enough to buy sufficient food to keep his family from dying, without considering any other needful thing.

The reference to oil and wine, and that they are not to be interfered with, would show that the rich will not suffer. In our late war we know that while the world at large felt the terrible suffering, yet the rich grew richer and still lived in luxury. Let us remember that these are the judgments of God on this world for its sin. Nineteen hundred years ago this world crucified the Son of God, and has never been sorry, and God is angry.

PALE HORSE RIDER

The last of the four horse riders sits on a pale horse, his name is death, and hell follows at his heels. We are told in Revelation 1:18 that Christ has the keys of death and hell, so these cannot come forth except at His permission. When these powers of evil are loosed terrible things indeed happen on earth. If I had to name this I would call it "hell on earth." Destruction goes forth unchecked. War, famine, death and wild beasts are the agents. Wild beasts are men. The two wild beasts shown in Revelation 13 are men. The writer received through the mails the other day a printed communication sent out to all ministers asking help in suppressing a terrible thing now terrifying the villages in the territory occupied by the French Army of Occupation along the German frontier. The French have kept in arms many thousands of black Moroccan soldiers, and living in idleness their lust knows no bounds. Women are carried off in scores, and a reign of terror is the result. The communication sent to the writer was headed, "The Black Beasts of Morocca." When lust and cruelty are unrestrained men become beasts. Such a time will come on all the earth with the breaking of the fourth seal and one-fourth of the world be destroyed. Many agencies are at work to bring in a time of unrestrained lust. Woman Suffrage is such an agency. Such a movement can best be judged by its advocates and leaders. Rev. Dr. Anna Shaw is the leading Suffragette in America, and she advocates the abolition of marriage. Here are her words: "I would like to make motherhood a governmental institution. I believe that Motherhood should be independent of any man. I have this much to say, and that is that the marriage ceremony should be cut out. It is useless and has served its day."

MARTYRS

When the fifth seal is broken John sees something in Heaven in contrast to the terrible things he has been witnessing on the earth. He sees under the altar the souls of those who had been killed for their witness during the period of the four previous seals. That this is a multitude of souls saved during the Tribulation there can be no doubt. Some one has suggested that since they are under the altar and not on it, their death is in no way efficacious for their own salvation, and is not sacrificial.

Now it is held by some teachers that there will be none saved during the period of the Tribulation, but since all believers were taken at the Rapture of the Church this must be a company saved since that event. And in the 20th chapter, verses 4 and 5, we find a company who shall reign with Christ, having been killed because they would not receive the mark of the Beast. That could only happen after the antichrist is revealed.

The remarkable thing in this Scripture telling of these souls under the altar is their prayer. We in this day of grace cannot understand a prayer for the destruction of our enemies. But then the age of judgment and of the wrath of God has come, and this prayer is in perfect keeping with the purposes of God. Will the reader please turn to Psalm 68:23, and see God's promise to those who suffer for His name during this period?

In II **Thessalonians 2:10** we find that God will cause all those who have **refused** Christ during this age of grace, to be deceived and to believe the lie, and to be damned, so that what we now know as Christendom, will be hardened against God, and so these tribulation saints will likely be gathered from what is now the heathen nations.

UNIVERSAL TERROR

With the opening of the sixth seal the whole world is plunged in fear and dread. Heaven and earth is trembling and the sun, moon and stars are darkened. This time the rich and the great do not escape as under the third seal, but the great and the small are alike in despair. Notice in the last verse of the chapter that men confess that the day of God's wrath has come. The wrath of God is not believed in this day, and men ridicule such a doctrine, but none will doubt it when it comes. It is the judgments of God by which the inhabitants of the world will learn righteousness *(Is. 26:9)*.

May the Lord give the reader to appreciate that we live in the Day of Grace, when the Lord has not yet arisen to judgment. While Christ is at the right hand of the Father in intercession you may be saved and become a part of His glorious Body, His Church. "Believe on the Lord Jesus Christ and thou shalt be saved."

HAVE YOU RECEIVED YOUR PENTECOST?

By Chas. F. Reitzel, *Pastor, Author and Bible Teacher, Altoona, Pa.*

(Continued from September Number.)

PENTECOST IN ITS THREEFOLD ASPECT

Pentecost, or the baptism with the Holy Ghost, may be said to have a threefold aspect. It began with the descent of the Spirit upon the 120 in the city of Jerusalem, then it passed to Samaria, and from there it went to the house of Cornelius where it seemed to end in the falling of the Spirit upon that little assembly of Gentiles. Now, beloved, which aspect of Pentecost or the New Testament baptism of the Holy Ghost is yours, for there are three of them, and each one of them differs quite materially in one or more respects from that of the others. To the Jews the Holy Ghost came in one manner; to the Samaritans in another style, and to the Gentiles in still another fashion.

THE THREE ASPECTS OF PENTECOST AS SEEN IN TYPE

But you say, "I thought you said a moment ago that Pentecost was one and that it was never repeated, but now you would have it three." No, no, we would not have three Pentecosts, but only one, and that one is expressed in three parts. If our reader will turn to the 23rd chapter of Leviticus and the 22nd verse, he will discover three things respecting the **Feast of Pentecost**, known also, as previously stated, as the **Feast of Harvest** and the **Feast of Weeks**. There was, in the first place, the general **body of the "harvest,"** then the **"corners of the field,"** and lastly, the **gleanings** of the harvest. And these three parts of the harvest were for three classes, namely, first, Israel or the Jews in general, then next the "poor," and then the "stranger." But all three parts and all three classes were included in making up the **Feast of Pentecost.** So in the fulfillment of Pentecost we may, without doing violence to the Word, look for three parts and three classes. And there were three parts and three classes, namely, the Jew at Jerusalem, the Samaritan in Samaria and the Gentile in the house of Cornelius. And we will allow our reader to judge whether the three things—the **"harvest,"** the **"corners of the field,"** and the **gleanings,** as well as the three classes,—Israel or the Jews in general, the **"poor,"** and the **"strangers,"** correspond to the three places or experiences, as well as the three classes, upon which the Holy Ghost fell at the beginning.

MAKING THINGS CLEAR WITH A CHART

Allow us to act the role of a draftsman or artist and see if we cannot make more clear what we have in mind by the use of a chart.

The Three Classes Included in the Commission of Acts 1:8.		
Jews in "Jerusalem and Judea."	Samaritans.	Gentiles or "Uttermost parts of the Earth."
Scope Actually Comprehended by Pentecost, of Which the Feast of Pentecost Was the Type		
Jews—Acts 1:1-4.	Samaritans—Acts 8:11-17	Gentiles—Acts 10:44-48; 11:13-17.
The Three Classes Named in the Feast of Pentecost—Leviticus 23:22.		
"Ye"—Israel	"The Poor."	"The Stranger."
The Same Three Classes Indicated Typically by the Feast of Pentecost—Leviticus 23:22.		
"Harvest."	"Corners of thy field."	"Any Gleaning."

We would not be too dogmatic, but would simply suggest the above chart as helpful in throwing light upon a subject that is not only little understood, but sadly abused as well. Let us now look at the three stages of Pentecost in detail.

PENTECOST AND THE JEWS

To the Jews at Jerusalem the order and events of Pentecost were as follows *(Acts 2:1-5)*:

1. An assembly of men and women who had believed under the direct ministry of Christ.
2. The descent of the Holy Ghost from Heaven as of a "rushing mighty wind."
3. The Holy Ghost filling the house where the 120 had gathered.
4. The appearance of "cloven tongues as of fire," and it sat on each of them.
5. The filling with the Holy Ghost.
6. The speaking with other tongues.

There never was a gathering before nor since that was just like this in all its particulars and details.

PENTECOST AND THE SAMARITANS

With the Samaritans the order and events by which the Holy Ghost came upon them was somewhat different *(Acts 8:12-17)*:

1. Philip preached the things concerning the Kingdom of God and the Name of the Lord Jesus.
2. They believed Philip's preaching.
3. They were baptized both men and women.
4. There appeared from Jerusalem the Apostles who prayed for the Samaritans that they might receive the Holy Ghost.
5. The laying on of the Apostle's hands.
6. The receiving of the Holy Ghost.

PENTECOST AND THE GENTILES

But to the Gentile congregation in the house of Cornelius the order and events of the giving of the Holy Ghost were still different *(Acts 10:44-48; 11:13-17)*:

1. A conversation between an angel and Cornelius who was the central figure of the congregation that had met in his house, also a vision to Peter the preacher of a vessel let down from Heaven, "wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air."
2. A sermon by the Apostle Peter.
3. The hearing of the Word as delivered by Peter.
4. The falling upon, and the receiving of the Holy Ghost by those who had heard the Word, and that after the manner of the descent of the Holy Ghost upon the circumcision in the beginning, and all in accord with the promise of the baptism of the Holy Ghost as made to John the Baptist by the Lord *(Acts 11:15, 16)*.
5. The speaking of tongues and a magnifying of God. There seems to be a difference between the speaking with tongues here and that at Pentecost at the beginning. Here it was a magnifying of God, but at the first it appears to have been directed to the people. Then, again, at the first the speaking of the tongues was "as the Spirit gave them utterance," but here there is no such qualifying term.
6. Water baptism.

USING THE COMMISSION AS FOUND IN THE ACTS

You will note, that in the first part of the foregoing chart, that we have used the commission as found in Acts 1:8. We have done this, not simply because it best serves our purpose, nor yet because the commissions in Matthew and Mark have nothing in them for the Church, but because the commission in Acts 1:8, as we see it, embodies the fullest and clearest expression of the Church's mission in this age of grace.

The commission in Matthew 28:19, 20 is strangely Jewish, and national. It is the Gospel of the **King** and the teaching of "all **nations.**" Now it is not the business of the Church to teach the nations as such, nor even to collectively make disciples of nations as nations. We would suggest the attorney general or prime minister as the instructor of nations, and even they would be limited to matters purely legal and civil. Maybe the Federal Council of the Churches of Christ and the Roman Catholic Church take their authority from this for their assumption of the work of telling the government what it ought and ought not to do, for neither one of these bodies seems to show any hesitancy in presenting overtures of counsel and advice to the powers. And possibly our reformers take these words as supporting their mass movements. But men are not saved in masses in this age, even if it be true that they are going to hell in masses. The truth of the matter is, that this national phase of Matthew's commission has to do largely with Israel for the next age, for she will yet be the missionaries to the nations of the earth.

In Mark's Gospel it is Christ as the Servant of Jehovah under the similitude of an ox, and the commission there is to "every

creature," or the whole creation. The Gospel (or good news) of Christ's work is not now being realized by the lower creation, for the wolf is not yet dwelling with the lamb, nor is the lion yet eating straw like the ox. But there is a day coming, when the whole groaning creation, now travailing in pain, will be "delivered from the bondage of corruption into the glorious liberty of the children of God." What a foregleam! What a day that will be! No wonder that this Gospel, which closes with promises of blessings for the "whole creation," should begin with Christ among the "wild beasts" *(Mark 1:13)*. What a strange sight that was for those wild beasts to look into the face of the One whose redemption would some day bring to them deliverance from the results of the Fall.

THE THREE STAGES OF PENTECOST COMPARED AND DIFFERENCES NOTED

Coming back again to the three stages of Pentecost, let us compare them and note wherein they differ.

In the first stage—Pentecost at Jerusalem—there is no mention of the 120 having submitted to water baptism; in the last two stages—Pentecost in Samaria and for the Gentiles in the house of Cornelius—there is such a mention.

In the first stage, as already noted, water baptism is not mentioned at all; in the second stage water baptism preceded the baptism with the Holy Ghost; in the third water baptism followed the gift of the Holy Ghost.

In the third stage there is a mention of the ministry of an angel, as well as the service of one of the audience in gathering together a band of hearers (a fine thing for any minister), also a vision, a voice, a vessel and trance for the preacher; in the first two stages these things are not to be found.

In the second stage there was the laying on of hands connected with the receiving of the Holy Ghost; in the first and third stages there was no such ceremony.

Now which one of these three stages of Pentecost are you patterning after? What are you, a Jew, or a Samaritan, or a Gentile? And remember, if you take any one of these three stages of Pentecost as your model or example, then you must take all that goes with it. You dare not pick out the one part of it for your experience and discard all the rest. And you cannot follow all three of the stages, for they all differ the one from the others. For instance, how could you, by one baptism, be baptized both **before** and **after** the receiving of the Holy Ghost? Or how could you receive the Holy Ghost by both the **laying on of hands** and **not the laying on of hands?** If you should attempt any stunts of this kind you would find yourself in the same dilemma as some of our weak-kneed brethren who are trying to straddle the issue between fundamentalism and modernism. The issue, if you will allow us to coin a word, is not straddable. It is much like the man who once got up in a testimony meeting and said that he thanked God that he was a barbed-wire Christian. The people all looked at him in amazement, not knowing what he meant. Then he went on and explained himself by saying, that a barbed-wire Christian is a Christian who must be on one side of the fence or the other, that it is out of the question to sit comfortable for any length of time on a fence like that.

"THAT WHICH WAS SPOKEN BY THE PROPHET JOEL"

And is it not probable, that when Peter says concerning Pentecost in Jerusalem, "This is that which was spoken by the Prophet Joel," instead of saying, This is a **fulfillment** of that which was spoken by the Prophet Joel, that he may have had in mind that the scope of Pentecost was not yet covered, that the "corners of the field" (the Samaritans), and the "gleanings" (the Gentiles) must receive their share of it also, before the period typified by the **Feast of Pentecost** should come to a close.

PETER PREACHED DIFFERENTLY TO THE SEVERAL GATHERINGS

It will be noticed that Peter preached differently at the several gatherings. To the Jews at Jerusalem, immediately following Pentecost, he said, "**Repent** and be **baptized** every one of you in the name of Jesus Christ for the remission of sins, and ye **shall receive the gift of the Holy Ghost**" *(Acts 2:38)*. To the Gentiles in the house of Cornelius he said, "Can any man forbid water, that these should not be **baptized**, which have **received the Holy Ghost** as well as we?" To the Jews, you will see, they were to repent and be baptized with the view of receiving the gift of the Holy Ghost. To the house of Cornelius they were to be baptized because they had already received the Holy Ghost.

And, furthermore, as noted in a recently published message from the pen of the late Dr. A. C. Dixon, that Peter in his sermon after Pentecost, at which 3,000 were converted, did not speak with tongues. And that when the 120 spoke with tongues nobody was converted. The people were simply "confounded," and "amazed," and "marvelled," and "were in doubt." And from the information that comes to us from many of the tongues movements the stressing of the spectacular is anything but lacking. There is so much show or excitement to wonder, and alas! alas! so many, we fear, are still left "in doubt."

Beloved, hadn't we better be satisfied that He has baptized Jew, Samaritan and Gentile (the three classes mentioned in the commission of Acts 1:8) into His body, and that for all time, and let the matter rest at that, and then go forth in yieldedness in the power of the indwelling Spirit along lines of the gifts He has given us.

Moreover, if men would pattern after the Holy Ghost in His way of doing things, then they must never publish their so-called Pentecosts or baptisms of the Holy Ghost. After the three Pentecostal scenes mentioned in the foregoing pages, all of which belonged to the period of Pentecost, the Holy Ghost never recorded another scene like them. And for the simple reason that there never was another like them. Over and over again the Holy Ghost records cases of New Testament conversions, but no baptisms of the Holy Ghost are associated with any one of them. Where in the New Testament has there been a spiritual experience of which it could be truthfully said, as was said of that little gathering in the house of Cornelius, "The Holy Ghost fell on them **as it did on us at the beginning?**" After the three stages covered by Pentecost were past there never again was anything analogous to it. Never again was there the rushing as of a "mighty wind," or the "cloven tongues like as of fire."

(To be continued and concluded in next number.)

HOW TO DESTROY THE JEWS

Sermon preached July 27, 1924, by H. O. Van Gilder, *Pastor Central Baptist Church, Columbus, Ohio.*

Lest it be objected that no one wants to destroy the Jews, let me remind you at the outset that for centuries Jew-baiting has been the favorite sport of kings. Let me remind you that for centuries men have been attempting to destroy the Jews. Let me assure you that this twentieth century, with all its boasted civilization, is by no means free from the taint of murderous anti-semitism. Let me remind you that within the past five years thousands of Jews have been brutally tortured, unspeakably abused, and ruthlessly murdered in Poland, Russia, Ukraine, and elsewhere. And let me not forget to remind you that in our own country suspicion and hatred of the Jews is being artfully fostered by many in the name of Christian patriotism!

I am reminding you that there are many who, for one reason or another, would like to destroy the Jews.

In spite of this the Jews are not destroyed.

In spite of this the Jews are more numerous now than ever before in their history.

When the Israelites left their bondage in Egypt they numbered about two million. To-day the nation that then oppressed them has dwindled to about eleven thousand, while they themselves have increased to more than fifteen million.

Men have failed to destroy the Jews.

I know why they have failed. I know what must be done in order to destroy the Jews. I'm going to tell the world, and then challenge the world to do it. In doing this I shall only repeat what God has told the world—I shall only repeat the challenge

that God has been flinging in the face of a Jew-hating world for thousands of years.

But before I do this, let me tell you

Why Men Want to Destroy the Jews

Men want to destroy the Jews because of what the Jews have done. The Jews have done hateful things. The Jews have done things that have incurred the enmity of an implacable and unrelenting foe. Let me tell you what the Jews have done.

The Jews have given the world the Bible. They have given the world the Book that has brought life, and light, and hope. They have given the world the Book that has never been equalled in sublimity of thought, nor in beauty and force of expression. They have given the world the Book that has counseled men wisely when they needed advice, that has led men surely when they needed a guide, the Book that has warned men faithfully when they needed restraint, and has comforted men sweetly when they needed courage.

It is the only Book that continues to grow richer with every repeated reading. It has as large a circulation in one day as any other book has in one year. "It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here paradise is restored, Heaven opened, and the gates of hell disclosed. Christ is its grand theme, our good its design, and the glory of God its end. It is a mine of wealth, a paradise of glory, and a river of life."

Would you know the foundation of civil government? Then read the works of Moses, the great Law-giver **of Israel.** Would you know the power of song to inspire to valor and comfort the sorrowing? Then read the Psalms of David, the sweet singer **of Israel.** Would you know the glory of God to be revealed on the earth? Then hear the noble sermons of Isaiah, the inspired Prophet **in Israel.** Would you know the story of Christ? Then read the biographies of Matthew, Mark, Luke, and John—Jews! Would you know the grace of God? Then read the Letters of that master theologian and mighty missionary, Paul—a Jew! Would you own the greatest circulating library in the world? Then buy a Bible and you will have sixty-six Books that have been translated into eight-tenths of all the languages of the world and are being printed by the thousands every day—and every one of the sixty-six Books was written by a Jew!

This is one thing the Jews have done: Inspired of God, they have given the world the Bible.

And they have vindicated that Bible which they gave! They have vindicated it deliberately by proclamation and involuntarily by preservation. Let me explain: A man declared that the Gospel of Christ, of which the Bible tells, "is the power of God unto salvation to **every one that believeth;** to the Jew first, and also to the Greek." And then that man, with his helpers in the Gospel went forth and labored among the Gentiles. He went forth proclaiming the Gospel. He proved that the old Book was able to transform savage men, he demonstrated again and again that it was able to make men "new creatures." He set his face toward the West. He started the Bible on its wonder-working journey around the world. By spreading its message abroad, at great cost to himself, he vindicated the Book by proving that it is what it claims to be, "The power of God unto salvation." That man was a Jew!—The first foreign missionary of the Church of Christ!

Moreover the Jew has involuntarily vindicated the truth of the Bible by his own preservation. The Bible foretold that the Jew should be scattered among all nations. And scattered the Jew has been, so that there is scarcely a place under heaven where the Jew may not be found. The Bible foretold that the Jew should not perish from the earth. And perish he has not! Although he has been subjected to such adverse conditions as have brought speedy extermination to other nations and people. The Bible foretold that the Jew would one day return to the home land after his wanderings among the nations. And to-day the Jew is packing his grip and starting home again! No wonder that when Frederick the Great asked his chaplain to prove the truth of the Bible in one word, the chaplain answered: "Israel!"

What has the Jew done to the world? I'll tell you: He has presented the Bible and he has vindicated the Bible. He has given the world a Book with wonderful claims, and has proved that it speaks the truth!

And now I'll tell you one other awful thing the Jew has done. **He has given the world the Saviour.**

He has given the world the Man of Galilee, the humble Nazarine. He has given the world the Great Teacher, the Gracious Physician. He has given the world the Redeemer, who was "made a curse for us." He has given the world the Perfect Man who died as a spotless substitute for imperfect men. The Jews gave the world that One before whom your mother used to bow in humble adoration, that One from whom she received the grace to labor on.

Christ Jesus was a Jew!

What hast thou to say to-night against those "Who are Israelites to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises; whose are the fathers, and **of whom as concerning the flesh Christ came, who is over all, God blessed forever?"** *(Rom. 9:4, 5).*

"Who taught you tender Bible tales
Of honey-lands, of milk and wine?
Of happy, peaceful Palestine?
Of Jordan's holy harvest vales?
Who gave the patient Christ, I say,
Who gave your Christian creed? Yea, yea,
Who gave your very God to you?
Your Jew! Your Jew! Your hated Jew!"

And is this why they are hated? Is this why men want to destroy the Jews? Is this what the Jews have done to incur the enmity of an implacable foe? Yes! The devil hates the Bible and hates Christ—and wicked men hate with him! The devil tried to exterminate the Jews before the Bible was completed and before Christ came, and he always used wicked men in these attempts. The devil is now trying to exterminate the Jews and prove the Book a liar—and he is still using wicked men in this attempt!

This is why men want to destroy the Jews.

But men have failed—they have not discovered the secret that I know!

And now I want to tell you

Why Men Have Failed to Destroy the Jews

Men have failed to destroy the Jews because they have used wrong methods. They have tried persecution, and the Jews have thrived. They have tried to drown them beneath the flood of the Gentile nations, only to find that they sailed on the surface of the flood like Noah's ark. Men have heated the fiery furnace of tribulation, they have cast into its flaming pit the hated Jews, they have fallen themselves before the heat they kindled, and have found that the Jews came forth unsinged like Shadrach, Meshach, and Abednego!

Men have failed to destroy the Jews because they used wrong methods. They have failed because they did not know what I know. I know that there is only one way to destroy the Jews.

Men have failed because they ran afoul of God's promises. This is the real reason why men have failed to destroy the Jews! God has hedged them about with promises. He has said:

"But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" *(Is. 43:1, 2).*

God foresaw the disobedience of the Jews, but He says:

"And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break My covenant with them: for I am the Lord their God" *(Lev. 26:44).*

Time after time has the devil massed his forces to exterminate the Jews, time after time have men pursued them to the verge of destruction, time after time have bloody hands been reached out to clutch the last remnant and time after time the pursuit has ended with a crash as their enemies have plunged headlong and blindly against the adamantine wall of the promises of God!

But I know what must be done in order to destroy the Jews. And now I am ready to tell you. Now I am ready to tell you

What Men Must Do to Destroy the Jews

I am ready now to read my text and preach my sermon—and the best of it is that my sermon will take but a moment now that my introduction is ended. Let me give you my text. Here it is, Jeremiah 31:35-37:

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is His Name: If those ordinances depart from before Me, saith the Lord, **then the seed of Israel also shall cease from being a nation before Me for ever.** Thus saith the Lord; **If heaven above can be measured and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all they have done, saith the Lord.**"

There it is! Destroy the ordinances of the sun, and the moon, and the stars, dash the planets out of the hands of God, plunge the world into Stygian blackness, scale the pinnacles of Heaven to measure the palace of God, discover the invisible support of the swirling earth—do this, saith the Lord, and "I will also cast off all the seed of Israel for all that they have done!"

Destroy our solar system and you will destroy the Jews.

Frustrate God's power to hold the universe together and Israel "shall cease from being a nation forever"—and so shall we!

Nothing less than this is demanded if men would destroy the Jews.

But why? Why will no ordinary measures suffice? Ah, because God has promised to hold them fast, because God has promised to keep them and make them a blessing to mankind, **and God is faithful to His promises!**

Israel has not deserved to be kept. Israel has not been faithful to God. But **unfaithfulness in Israel would not justify unfaithfulness in God.** God has promised to keep them, and you must wreck the universe would you get at them!

Don't you want a God like that? Don't you want a God who stands by His promises till the heavens fall? Then listen very quietly while I tell you how you may have the same unswerving God, how you may have the same unchanging faithfulness enfolding you.

God calls the Jews His sheep. In days of distress and danger the hired shepherds fled and left the flock untended. They were scattered abroad. At last God sent His own Son, and He came saying: "I am the Good Shepherd, and know My sheep, and am known of mine. . . . And other sheep I have, which are not of this fold (i. e. not of Israel): them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd."

Now here is a clear promise that others shall be included in the flock with Israel, and of this flock Christ says, further: "My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; **and they shall never perish, neither shall any man pluck them out of My hand.**"

Hear that! Hear it! There is another unconditional promise from the lips of the God who will remain steadfast to His promises until the sun burns out and the stars of heaven fall! "My sheep shall never perish!"

Oh! Wanderer, sinner, needy soul, enter that fold to-night! Let God wrap you about with His faithfulness. Come, enter with the flock into that promise against which the devil and all the demons of the pit shall spend their strength in vain.

And how shall you come? Christ Jesus said not only "I am the Good Shepherd," but He also said: "I am **the Door of the sheep. * * I am the Door: by Me if any man enter in, he shall be saved,** and shall go in and out, and find pasture."

Then come to Jesus. Come in at the open door, it will not be shut in your face if you will come just now. Come to Him who said, "Him that cometh to Me I will in no wise cast out." Come to Him who hath hid Israel "in the shadow of His hand." *(Is. 49:2, 3).*

WHAT SAVED HERRIN?

Helpless, hopeless, hardened, hell-bound; a rendezvous of criminals, a school of crime;—such was godless, bloodshedding Herrin, Ill., six months ago, and such in a measure is America to-day!

For **every thousandth man** in the Nation at large is an unpunished murderer; **every sixth person** (the "Chicago Health Institute" says every fourth) is socially diseased; **two children out of every three** are growing up totally uninstructed in spiritual things.

America, says the "Literary Digest" *(July 19, 1924),* is threatened with a "revival of Paganism." Quoting another it declares that "we are on the brink of that corruption and sensualism which preceded the crash of the Roman world and the emptying of her temples." Suicide, passion, hoodlumism, social immorality, divorce, leniency of juries, are among the "appalling increase" of evils mentioned.

But it was a religious revival that saved Herrin, and it is only that that can save America—**God alone, in answer to prayer!**

When Herrin's churches united, Herrin's deviltry disappeared; and to-day *(Aug. 18),* according to a newspaper despatch, **there's not a criminal case on the docket!**

Let America's true orthodoxy unite in believing prayer, and what saved Herrin will save America! THERE ARE SIGNS OF UNION!

A Suggested National "DAY OF AGREEMENT," Monday, October 12

"IF TWO OF YOU SHALL AGREE ON EARTH AS TOUCHING ANYTHING THAT THEY SHALL ASK, IT SHALL BE DONE FOR THEM OF MY FATHER WHICH IS IN HEAVEN" *(Matt. 18:19).*

Pre-Millennial Evangelical Protestantism "Agrees"

Said the World's Christian Fundamentals Association at its annual meeting in May:

"All the signs of this present hour point to one of two things: either an increasing apostasy and falling away to the utter breaking down of civilization, or a great spiritual awakening. Let us pray, hope, believe, expect and look for a great revival."

And in "Serving and Waiting," (Philadelphia), one of America's leading pre-millennial publications, appeared in June the following powerful appeal by Pastor John Linton:

"We must seek a heaven-sent revival. It was the revival under Wesley that saved England from the blight of Materialism in the Eighteenth Century. It was the sweeping revival of 1800 that saved America from the open infidelity that threatened the young republic at that time; and **ONLY A HEAVEN-SENT REVIVAL CAN CLEANSE THE CHURCH OF TO-DAY FROM THE BLIGHT OF RATIONALISTIC MODERNISM, AND CAN STEM THE RISING TIDE OF LAWLESSNESS IN THE WORLD.** If the evangelical churches are content with a cold, dead, non-combatant orthodoxy, the present apostasy will rapidly ripen, and ere long the dark shadow of the Antichrist will fall athwart the world. **The call of the hour is a call to prayer. Let every evangelical church become a red-hot furnace of spiritual fire, 'and the Lord that answereth by fire, let him be God.'"**

Post-Millennial Evangelical Protestantism "Agrees"

The Chicago Church Federation, representing the 800 evangelical churches of Chicago, and in an important sense representative of the entire Protestantism of America, will say in its October **Bulletin:**

"Let us waste no breath on spurious revival. The churches do not desire counterfeit of any sort, least of all counterfeit revival. For true revival is the extraordinary working of the Holy Spirit, and evangelism that is not profoundly spiritual is an offense to the Spirit and a blight upon the church. To discourage true revival is to resist the Holy Spirit. . . . . .

"The misunderstanding and strife that imperil Christian love in the churches; the surrender by many of foundation beliefs of the whole Christian movement—beliefs held as facts from the first Easter morning till now; the needless conflict between some scientists and some religious persons—often due to misjudgment and sometimes to wrong temper; laxity in domestic morality and the appalling increase of divorce; excessive violence and fraud in many cities; alarm and foreboding of responsible statesmen; distrust of peoples in their governments and officials; class struggles everywhere; frequent clashes due to bigotry and religious and racial hate,—surely all these and other evils call for a re-empowered Church, mightily re-enforced by the reserve energies in the God-head. There is no substitute for God. These divine energies have been available in former times in response to penitence and prayer. The Wesleyan revival burned up deism in England, prevented revolution, and impressed historians as of more value to England than her statesmen. The American revival of 1857 prepared the way for emancipation and the preservation of the Union. But the greatest and best results of revivals are the eternal results. . . . "

Four hundred and thirty-two years ago Genoa's devout sailor

(Please turn to page 13.)

Missionary Department

GENTILE SECTION

AN APPEAL FOR WORK AMONG THE RUSSIAN REFUGEES

Philippople, July 8.

DEAR BROTHER SMITH:—

I am sending you the following letter, which speaks for itself.—PAUL L. MISHKOFF.

July 6, 1925.

DEAR BROTHER MISHKOFF:—

The condition of the Russian refugees in Bulgaria must strongly appeal to the Christian feelings of all true and faithful Christian Churches of all denominations. It is hoped a most serious and sincere work for the welfare of the souls of Russians in Bulgaria will be undertaken, constituting in Sofia the headquarters for the work in all Bulgaria.

Out of my own means I organized in Sofia Russian spiritual meetings, which commenced on March 1st and have been held until this day. My assistant in this work has been Brother Victor Kvasheninnikoff, who is a sincere and true Christian, sanctified by the Spirit and worthy to work for our Lord Jesus Christ.

On account of my ill-health and approaching death, I am leaving Sofia for France, and so the meetings I organized have to be closed. But Brother Kvasheninnikoff can continue them if he receives the necessary pecuniary help. If this is possible, the work could go on unceasingly and progressively, even after I am gone.

In all the above I am not seeking any personal interests, but only the interest of our Saviour. However, if there is any possibility in any way to rehabilitate part of my expenses of the past months I would be very thankful, because my ill-health, my children and my own work make necessary some assistance for myself.

In the love and glory of our Lord Jesus Christ, His humble servant,

Oborische 42d, Sofia. PETER PELECHINE, *Veteran Colonel.*

Philippople, Bulgaria,
August 8, 1925.

DEAR BROTHER SANCTUARY:

I have written you in my last two letters that I have borrowed $200 to pay the salaries and rents for July. We are approaching the middle of August. The financial support of the Mission gives me much anxiety. The fact must be frankly faced: we are supporting seven workers, and pay Bible Hall and house rents; that is to say, we need $200 each month. I do not think it is the Lord's will that we should go on adding an indebtedness which there is no apparent prospect of meeting; this would neither be wise nor honest. I have laid the matter fully before the Lord, and before the Russia Evangelization Society, as Brother Smith wished me to do. And I am still waiting for the answer.

There may be a purpose in this that we are at present unable to discern. It may seem very strange that these financial difficulties occur at the very moment when the work appeared more prosperous and full of promise than at any previous time, and when we are looking forward eagerly to the prospect of launching out into new spheres of service for the Master. It may be that we needed this experience, to cure us of any reliance upon our own resources, and to cast us back more completely, in perfect weakness and self-despair upon the power and grace of God alone. If so, we shall bless God for such a discipline, whatever humbling of mind it may have cost, and shall yet see our highest anticipations fulfilled and even exceeded, in the great things God will do for us.

It is a call for deep heart-searching to us all, that we should be right with God entirely, on every point; that we should keep back nothing that He asks, either in gifts, or prayers, or service. Let us be absolutely sure about this, and then we may be sure about all else. "Do what God asks you to do; God will do more than you can ask Him to do."

And among other things, this apparently inevitable retrenchment may yet be averted. And **you**, I know, will continue to help us by prayer and in every other way possible.

Entirely yours in His love and service, and with greetings to yourself and Mrs. Sanctuary, and to all Brethren there,

PAUL L. MISHKOFF.

Zdolbunovo, Volhynia.
June 27, 1925.

DEAR BROTHER SMITH:—

May the peace of our Lord Jesus Christ be with you! I heartily greet you and all the children of God. At the time of the conference in Zdolbunovo I spoke to brother Zhebrovsky about the work on the harvest field of God, and Brother Zhebrovsky saw my extreme situation with regard to material things. Brother Zhebrovsky talked to you about me, and told me that you said that I should write to you. First of all I returned thanks to God that this was His will. Then I wrote you a letter on May 18, to which I received no reply. I am praying to God. I turn to you again, dear Brother Smith, that the Lord may use you for this great work of His, to help me to work in His harvest field. I believe that all this is in His hand, and I pray that the Lord may bless you.

The Word of God is growing and being extended, in spite of the great endeavors of the Orthodox missionaries, who try to keep their own flock and who obscure and slander the way of truth, and direct their people to avoid the believers in Radsivilova. "Missionary Peretrukhim admonished his wolves, and they fiercely fell upon the believers and stoned many to death."

I heartily greet the Church in your house, and especially your daughter who will translate this letter.

Your Brother in the Lord,

GREGORY RUTZKI.

Philippople, Bulgaria,
June 30, 1925.

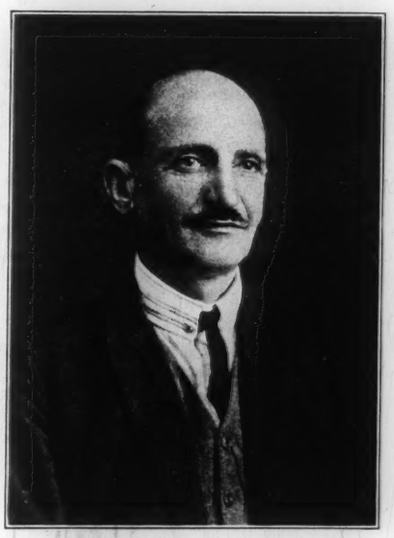
TO THE RUSSIA EVANGELIZATION SOCIETY,
156 Fifth Ave., New York City.

DEAR BRETHREN IN CHRIST:—

There is urgent demand for an aggressive Bible campaign in villages where people have not heard about the saving power of Jesus Christ. An earnest Gospel appeal should be made; and it is encouraging to find large gatherings around the speaker. The people give good heed to the Word.

There are two towns and nine villages which I want to put before your consideration. These villages are in Pirdop district in the Balkan Mountain, where the people seldom, if ever come under the sound of the simple Gospel of our Lord Jesus Christ.

I am enclosing a little map that you may see for yourselves how near the villages are one to another, and how easily a man can make his round going.



DIMITER DONKOFF
Willing to give his time for colporteur work in Pirdop District. Only $25.00 per month will support him.

I am also enclosing the picture of Mr. Dimiter Donkoff, a good Christian man, who is willing to give his time for Bible work in the said district. He comes from that place and knows the people very well. I do wish to recommend him to you. He is able to do good colporteur work, and only $25 per month will cover his expenses.

The Lord's stewards are earnestly asked to consider this problem prayerfully and in the light of God's Word, and then to give liberally so that he may be appointed and thus more lives influenced.

I hope to hear from you soon about this man.

Yours in His service and love,

PAUL L. MISHKOFF.

AN ACCOUNT OF A MISSIONARY TOUR BY MISSIONARY LUKESH

This month we print the following interesting letter from Charles Lukesh, a native Missionary working under the Russia Evangelization Society in Czechoslovakia and Poland. Our readers will follow with interest and prayer the rapid movements of our brother. The letter herewith printed was written from Michalovce, the special missionary center of Brother Lukesh, under date of July 4th, and was addressed to Norman J. Smith, Secretary of the Russia Evangelization.—*Editor.*

DEAR BROTHER SMITH:

Now I'll try to give a glimpse of my activities during the last week in Volhynia. I cannot always speak in three villages and arrange for meetings in three others for the next day for my day's work. With the aid of wings I might do it, but thus far the nearest thing to it is to sometimes borrow a bicycle and thus importunity of the message loans wings to it. Lately, however, mud has curtailed my ardent desires and caused me to travel on foot.

Thus I started June 16 from Zdolbunovo for D., being forewarned that it is an especially hard district. As a strategic center, it is under military control. That hinders all public activity. Arriving at the office of the chief of the district was told to wait. Hunting him up at his house only resulted in being sent back to the office. At one o'clock the girl in the office said the chief phoned that he would be in at three. Coming then, he was there, but regretted that the office help had left, so he could not do anything until next morning. I saw the point,—to kill time; but I did not propose to be idle. The only address I had in the whole district was that of a believer in a village six miles from the railroad station, but in the opposite direction. With the help of the Lord I hiked there, and, though arriving late and without permission, still we at least invited a few villagers to the lawful number of ten. The Lord was present that night so manifestly. He even moved one to give me a conveyance the next day (though he himself had to hire it), so I could come early to town. Thus I was glad to be able to give a lift half of the way to Miss Griffith and her companions, who went to a Russian village.

At the office waiting was in order again, occupied by much needed prayer for what was coming. When I could finally see the Chief, he flatly refused permission for any meetings. A half-hour of argument and two telephone calls to the governor of the province finally brought permission for five days in five colonies named. After waiting an hour and a half for the document, then waiting for the wagon, finally about 5 P. M. I arrived at my starting point. After something to eat I started in quest of the village Chief, who lived a half-hour's walk out of the village. Of course, he was not at home, but in the hay field, again some distance.

Finally located him and on presenting written permission he was quite willing to send the word around and to suggest a local hall where the meeting could be held. There I went to arrange it, have it swept, etc., but, above all, I was, despite the permission, demanded to announce the meeting first at the station of the rangers, since they terrorize the people and drag the owner of a local hall to court and hearings and protocols.

At dusk the people began to gather; yet as the rangers did not turn up until after nine P. M. nothing could be done sooner and some were tired and walked away. Nearly 100 persons gathered, too many to be taken inside, except the women. The men stood outside and I spoke from the doorstep. It was the first meeting of its kind in the town. Possibly it will be the last time they'll hear the Gospel preached, since the believer's family, though encouraged by the visit, is still very timid because of enemies and police persecutions.

Next morning I walked over to the next village, repeating most of the experiences of the previous day. Here the announcer was also watchman of the village forest, and therefore absent. I must not do the inviting myself for various reasons, so under pretext of looking for him I visited many houses on the outskirts. When I returned I found he had done his work and a nice crowd awaited me in the Mayor's yard, with nice attention and an interesting after meeting the next morning. If I cannot go there any more, I shall try to provide literature, if the Lord sends it through His faithful ones.

The best meeting was in the next village, though the Chief of the Rangers tried to intimidate. Just when I was at his office the Orthodox Priest came in and called the chief for a private talk. However, both together could not stop me, and I only smiled at the threatening to break up the meeting at the first word against the Government. I had only one Government to proclaim, that of King Jesus; thus no fear on that score.

I would like to have had a picture of the priest, who honored me by his presence at my meeting, appearing in a freshly made up wig of lovely curls down to the shoulders, a large silver cross on a heavy silver chain contrasting with his black robe. He brought his Testament along and was trying to look up the quotations given. The Lord gave me especial liberty to speak the Word freely. Thus when I was told that he had been trying to compare, I could only pity him for the Sword dance I had led him. It must have impressed him, for he desired to meet me. I did not care, though, to waste much time for compliments, since I noticed a nice number of inquirers waiting for an after meeting. But there also appeared the persistency of the Chief of the rangers, who wanted to know everything going on. When I invited the souls into an adjoining room, he invited himself. If he was disposed to listen, well and good; but showing a disposition to argue, I was glad to leave him in dispute with a Russian and to withdraw to the kitchen, where soon other interested ones followed. There we had a blessed time with the Word of the Lord, and finally after the Chief withdrew, prayers and songs till 2 A. M. At half-past five the baby's cry worked in place of an alarm clock, reminding me to hike to the next place. I forgot to state that the day past was Saturday, and having cleared up, I made a tall hike to the District Office to get two more colonies on my list.

The next day I arranged for and held two meetings in different villages, walking to each in turn twice. Bear in mind that I had done some walking during the previous days, had slept only three and a half hours that night, and was now trying to cover distances in the hot sun to keep my appointments. The next day had a long walk to the last colony; another meeting and then preparation for return to Czechoslovakia.

I congratulated myself on getting into a division on the train with a decent-looking family with children, who went almost as far as I, so I felt I could safely rest a little that night. However, the surprise was on me when, on reaching the border and the only passenger to cross, I found no pass. I was refused permission to cross without the paper, so turned again for a night ride to Lvov. Next day I was passed by the Polish officials, and finally was permitted to enter my own country again.

On the whole I thank the Lord for the privilege of visiting Volhynia and trust that many souls have been shown the way to their Saviour. It will take prayer and following up by mail. My expenses for the entire trip were about $40. Yours sincerely in His service.

CHARLES LUKESH.

APPEALS FROM THE WORKERS IN THE FIELD

(Continued from page 2.)

practically alone in the field in which he labors, but he is undaunted and courageous, untiring and faithful. Let us pray for him unceasingly that the Lord may continue to use him mightily, and that Divine strength and wisdom may be given him.

Pray also for our Brother Mishkoff and his fellow-workers in their earnest and self-sacrificing labors. Brother Mishkoff is held in high esteem by those who know him. He is a brother beloved in the Lord. He and his noble workers are faithfully laboring on, often under the most trying circumstances as well as under the pressure of a great deal of temporal stress and need. Shall we let these dear fellow-laborers plead in vain for prayer and temporal help? Shall we not come to their aid and support them by our prayers and our means? We trust there will be a ready and spontaneous response to the earnest and pathetic appeals of these dear workers. Who will lay this matter to heart and help our dear brother Mishkoff in his temporal need? Why not some steward of the Lord's money or some Church assume the support of a number of these workers? It would mean abundant blessing and bring a great reward in the day of Christ. Who will respond to the cry of need and the appeal for help?

RUSSIAN CHURCH OF EVANGELICAL CHRISTIANS AT BERLIN AND ITS WORKERS

At Berlin, as in other large cities of Europe, there are a great many Russian emigrants who are in a state of material and spiritual distress. The Gospel was preached in Berlin by several missionary societies, but there was not a Christian family (a church) formed among them until recent months.

The All-Russian Union of Evangelical Christians sent from Russia abroad one of their capable workers, Mr. T. T. Motorin, who, together with Brother D. D. Bekker, laid the foundation of a truly Christian family, the Church of Evangelical Christians among the Russians at Berlin. Both workers had considerable experience in the work.

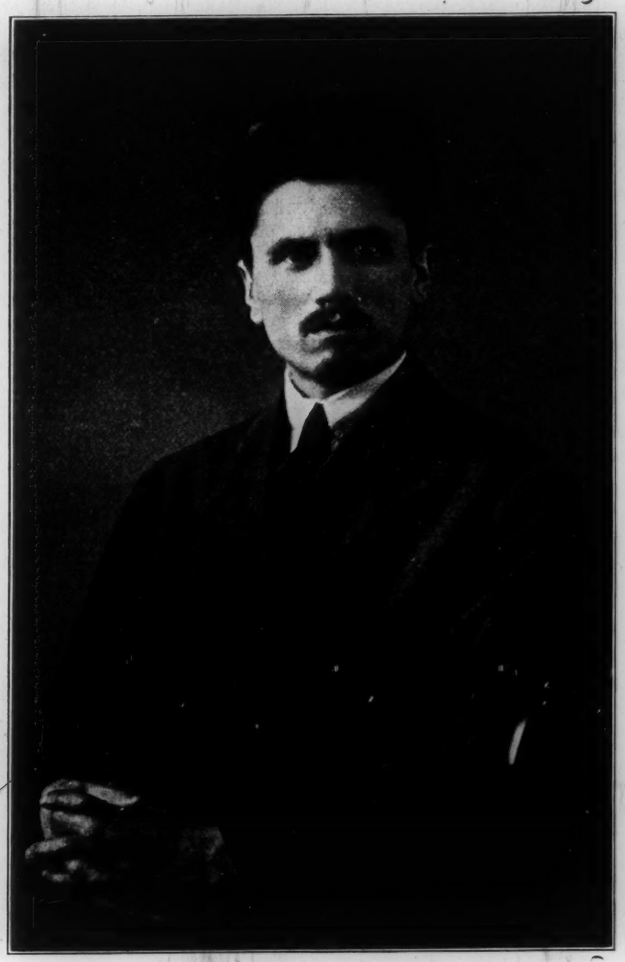
Brother Bekker comes from the South of Russia, from a German Mennonite organization, and during the war worked in Germany as an evangelist among the Russian war prisoners with great blessing. Brother Motorin was a leading preacher in the Odessa District of the All-Russian Evangelical Christian Union in Russia.

The Berlin Russian Evangelical Church has regular meetings in various parts of the city. On the first day of Easter week there was a solemn social meeting of the Church, which produced a lasting spiritual impression on the partakers.

Brother Bekker is located permanently at Berlin, while Brother Motorin, in addition to his work there, has for his duty the visiting of other places in Germany and other countries of Europe where there are Russian refugees to be reached with the Gospel message.

Prayers are earnestly requested for the development of the spiritual work among the Russian refugees in Germany and generally throughout Europe, where there condition is really distressing.—I. S. PROKHANOFF.

REV. DAVID D. BEKKER
Among the Russian People in Berlin



REV. T. T. MOTORIN
Works in Germany, and Other Countries in Europe among Russian Refugees.

AN URGENT APPEAL

Philippople, Bulgaria.
August 1, 1925.

To THE RUSSIA EVANGELIZATION SOCIETY,
156 Fifth Avenue, New York City.

DEAR BRETHREN:—

In order to pay July salaries and rents I have borrowed $200 with an interest of five percent.

Please remember us in your prayers before the Throne of God in this time of trial.

We need you. Will you come to our assistance? We are working under the Russia Evangelization Society, and trust its people will not forget us while we are lacking the necessary means to support our workers.

We long to hear from you.

Yours entirely in His love and service,

PAUL L. MISHKOFF.

WHAT SAVED HERRIN?

(Continued from page 10.)

discovered America. Would that **this year** (shall it be October 12?) America's devout and re-united Church might discover God **—discover Him anew!**

The Cross is the world's only hope; but when the Church of America points toward the Cross, the world points toward America; and Church and Nation are covered with shame!

Pray for the Church, for America, for the World!

How sad for any one to be called to go, with a quantity of things to settle! Blessed to be able to say, "What little bit of work the Lord gave me to do, is done, and I am ready at any moment to go up to the Father's house." Would you like your Coming Lord to take you by surprise?—*Selected.*

Missionary Department

JEWISH SECTION

A CRISIS IN THE WORK

The readers of **"The European Harvest Field"** have been told in the magazine of the blessed work of God which has been carried on in **The Radost Bible School** near Warsaw, Poland, by Moses Gitlin and others.

Mr. Gitlin is a Hebrew Christian, graduate of the Moody Bible Institute in Chicago, Ill., a deeply spiritual brother, and an able teacher of the Bible. The work which has been done in the Bible School, and in Warsaw, both among the Jews and Gentiles, is well set forth in a little Booklet published by F. Spencer Johnson of Hants, England, entitled, "It is Marvelous."

This work for training Christian workers, so important for all Europe, is at a crisis. A letter just received shows that something must be done at once, or the work will stop and the wonderful opportunity may be lost.

The Polish laws, the housing conditions, and the general situation is such, that unless a property can be purchased to carry on the work, the training of Christian workers, and the remarkable work going on among Jewish inquirers, is likely to come to a standstill. A fairly suitable place is on sale and can be had at a reasonable price. This would make a Headquarters for all the work, in a strategic place, a center for Bible and tract distribution, for relief work, for training Evangelists and other workers, for encouraging Christian workers, and for establishing what God has so graciously placed in our hands.

We believe our readers who are specially interested in getting the Gospel to the Jews, as well as ministering to the Gentiles, as we have both classes upon our hearts, will

HELP US TO PRAY THROUGH THIS CRISIS.

We believe this extremity is God's opportunity to work, and if we are faithful at the throne of grace, He will work deliverance.

Gifts, large or small, given in the name of the Lord for this Bible School, will be thankfully received, and forwarded to the Field.

O. R. PALMER.

"IT IS MARVELLOUS"

WHAT I SAW AMONG THE YOUNG JEWS IN POLAND

"This is the Lord's doing; it is marvellous in our eyes" *(Ps. 118:23)*.

BY F. SPENCER JOHNSON

Director "Life and Liberty" Truth Campaign, Bournemouth, England

It is Saturday evening, and the streets of Warsaw are thronged with crowds of people. Among the busy rabble are to be seen groups of smartly dressed, intelligent young Jews. In contrast to the familiar bearded orthodox Jew, wearing his small peaked black cap and long coat, the ambitious young up-to-date Jew is very conspicuous. He intends to "make his mark" in the world! These keen sons of Abraham are quick to hear what any traveler has to say regarding business prospects in foreign lands. Palestine has gripped the imaginations of large numbers. Many have already migrated there; others will follow on in due course.

It is nearly five o'clock. Already several groups of young Jews are going in the direction of The Evangelical Mission Room. To get to this place it is necessary to climb up three flights of dingy stone steps in a huge tenement building. Then, to reach the door, one must go through a dark passage and grope about to find the handle. Once inside everything is cheerful. A welcome is given to all who come by the young Hebrew Christians who are responsible for the meeting.

The click of the old door latch is very curious, and sometimes distracting to the speaker. A few young women attend, but the majority are young Jews of the smart well-dressed type. One eager young man takes notes copiously—intending to put some "straight" questions at the close. A few seem to have a desire for horse-play, **but the majority are keen, eager, serious-minded listeners.** Sometimes three Gospel messages from God's Word will cover two and a half, or three, hours; and this without any singing or music. Then at the close, several will spring to their feet to ask questions. Frequently half a dozen will try to speak at the same time.

Those who have come to discuss or argue about Christianity slowly disperse at the close of the meeting. About one-third of the congregation remain for an English class. If these young Jews make use of their English in the same way as the Russian students have done, there will be a great cause to praise God. Already some of the Russians have a small library of English and American volumes on Bible Study and Christian Doctrine. But my thoughts go back continually to that room full of eager listeners.

What does it all mean?

Here are over one hundred young Jews gathered in from off the streets on a bright sunny evening. To any critic who would be inclined to "throw cold water" on this work one might ask:—"Could it be done in London, or in any English city?" Let him go into the Strand, or Oxford Street, London, and try the experiment. Some of us well remember the old Exeter Hall days when it took "a star" Evangelist to draw a moderate audience of young men. Without the slightest hesitation one can describe these gatherings of young Jews in Poland as "MARVELLOUS in our eyes." To attempt to hinder such a movement would grieve the Holy Spirit.

Criticism has been flung at the leaders. Their education is not of the polished and highly finished type. They do not see any advantage in arguments and debates about the teaching of the Talmud, and the "traditions of the Fathers." But these young leaders know God, and they endeavor to be "Living Epistles, known and read of all men." At the same time, they are eager for, and fully appreciate educational advantages. I have never seen more keen and diligent Bible students.

It is the Life that Tells

After all debates and discussions are over, the Jew has still one question uppermost in his mind. "Do you honestly believe what you preach?" he will ask point blank. He weighs up the answer alongside the preacher's life, as far as he knows him.

But, do not let us undervalue the impressions made in the meetings. The Editor of "The Friend of Israel," London, took part in one of these gatherings. He described the Service as being well filled with young Jews, with some standing up at the back of the Hall, and every seat occupied. He adds:—"There was no disturbance during the addresses, and no sign of opposition to the presentation of the Cross of Christ."

In these few words the Editor has stated a fact that will cheer the hearts of workers among the Jews in all lands. We have heard from the lips of experienced Hebrew Christians how difficult it is to preach "Christ, and Him Crucified" to an audience of Jews; sometimes meetings have been broken up, and riotous behavior has prevailed. It will therefore be no surprise that we are overjoyed at what the Holy Spirit is doing among these young Jews in Poland to-day. Truly "It is the Lord's doing, and it is MARVELLOUS in our eyes.

Why do the Russians hate the Jews?

How often has this question been asked! The terrible pogroms in Russia have made rivers of Jewish blood to flow in that land. No pen can adequately describe the awful slaughter of men, women and children. "Kill the Jews," "Kill the Jews," cried a well-known Bolshevist leader, as he lay dying.

Now let us turn to a different page of Russia's history. Something has happened. "Behold I will do a new thing," says the Voice of God, speaking through the Prophet Isaiah. To-day many are asking:—"Why do these Russians LOVE the Jews?" Simply because the melting power of Calvary's Love has transformed the lives of both Jew and Gentile. At the foot of the Cross they meet as brothers in Christ.

The Russian Christian who has learned in the depths of his being to say with the Apostle Paul:—"I have been crucified with Christ," is one of the greatest forces on the Mission Field in the world to-day. It was during one of these meetings for the young Jews, where we heard three Russian preachers follow, one after the other, and they held the meeting spell-bound with the pure unvarnished Gospel of the Grace of God. At the close of that meeting very little discussion took place.

Only a few questions were asked, and the gathering closed without any unpleasant incident.

What was the Secret?

During the week a few of the workers, including Russian students from the Radost Bible School, had been listening to some Lectures on "Prevailing Prayer in the light of the Triumph of Calvary."

They saw that prayer in Christ's Name, could hold in check the forces of evil that would hinder the Holy Spirit's work in the coming Service. Certain principles were put to the test. Some of the students remained at the School to **pray** instead of going to the meeting. Many remarked that day how the Presence of God had been manifested in that gathering. These young students proved that "PRAYER CHANGES THINGS." Herein lies the secret of power with God and man. Let Christians everywhere become PRAYER PARTNERS with the Holy Spirit in this work. "THE BEST IS YET TO BE."

PRAY for Mr. Henry Hellyer, Director of "The Christian Testimony to Jews," under whose auspices this most needy work has been supported.

To Friends in America

I beg of you to reflect for a moment on Europe's millions of perishing souls!

Think of the vast possibilities among Jews and Gentiles! Dr. Charles Inwood, the world-wide traveler says:—"The Holy Spirit is brooding over Europe as never before. It is still the strategic Continent of the world. NOW is the psychological hour for scattering the seed of Gospel Truth."

This is a challenge to prayer, to sacrificial giving, and to consecration of heart and life. What shall we give to this challenge? "Lord, what would'st Thou have me to do?"

THE HERMIT NATION

Israel is a mystery. If you doubt it, look around and see how the whole world is troubled with the "Jewish Problem;" and note how many "experts," and "scientists," and "philosophers" and a host of "reformers" of every stripe and color, are offering "solutions" to the problem. A Zangwill offers a South Africa colonization scheme as the answer; a Herzl comes forward with a Palestine restoration plan as the solution; a Ford insists that the Jew shall divest himself of all his objectionable traits and practices. A more recent "cure" has been proposed, which has found a fairly wide measure of approval —assimilation. In an article published some time ago in the "Century Magazine," Paul Scott Mowrer presents ably the argument for assimilation. One paragraph will suffice to show the nature of this presentation:—

"The possibility of assimilating at least some of the Jews is beyond challenge. Indeed, there is no reason to suppose that a mixture of the so-called Aryan and Semitic races gives a result which is other than excellent in any respect. If the Jews have not heretofore been absorbed more rapidly, the causes are rather religious, social and political, than racial."

But if those visionary advocates of the assimilation theory would only go to the Word of God first, they would realize how foolish and impossible is their proposal; for the Jew himself, no matter how much he would wish, could no more assimilate himself into the Gentile nations than could oil mix with water. There is a higher Power watching over that Jew, against which all the schemes of earth are helpless—so our quarrel is not with the Jew, but with God! Adolph Saphir put it well when he wrote:—

"There are about twelve million Jews existing at this present time. That they are the descendants of Abraham, Isaac and Jacob is beyond all doubt and question. Forty centuries have elapsed since the first promise was given to Abraham, and we may still say of the Jews, as Balaam said when he beheld them in the fields of Moab, 'lo, a people dwelling alone and is not reckoned among the nations.' Other nations have passed away; proud empires crumbled into dust; but though it be impossible to point out the descendants of Themistocles and Pericles; though the powerful nations of antiquity have disappeared, the Jews exist. Though speaking the various languages of the world, and accommodating themselves to the various usages and customs of the nations among whom they live, they have retained their national peculiarity—not merely their physical, but still more their mental and spiritual features. In every country of the world, defying every climate and difficulty, and surviving all persecution, they live to witness to the truthfulness and power of God. Every effort has been made to destroy them, to take away their energy, their property, their influence; but not only have they outlived their persecutions, but their energy has not been crushed, their intellect not dimmed, their determination not conquered, and their vitality not diminished. That they exist is a miracle; but that they are what they are, is still more wonderful."

So to us, into whose hearts the Lord of glory has shined, Israel is not a mystery. For to us He has revealed that there is only one answer to the riddle of the Jew—that answer is the Lord Jesus Christ! Christ will give Israel an eternal resting-place; Christ will make Israel beloved of all nations. Even when God brings Israel back to Palestine, it will be only for the one purpose of making them "mourn for Him as for an only son," and bow the knee to Christ as Lord of Lords. Israel's problem is Christocentric.

And this is the reason why we are unitedly spending ourselves in the work of presenting Christ to the Jews—because that is the one cure God has told us to apply; and as we are His children, we do as He tells us, secure in the sure knowledge that if we but obey orders our Captain at the helm will bring us at last into a safe haven—a haven of eternal joy, triumph and peace.—*The Chosen People.*

NO APOLOGY NEEDED FOR BEING EARNEST ABOUT MISSIONS

Says one, "The church that forgets itself in its passion for others will in that forgetfulness find itself."

"We have no apology for being in earnest about foreign missions and will make none until Jesus Christ tells us He made a mistake in coming to the world as a missionary."

No one ever needs to make an apology for being in earnest about missions, but possibly many, if not all of us, should make a confession to our Lord of our negligence in this matter. Will you stop and ask yourself, how about me?—*W. S. Hottel.*

CALLING DISTANCE

The older of two men was once urging upon the younger the claim of Christian work in mission countries, and the familiar ring: "But I have never felt any compelling call to give my life in that way." "Are you sure you're within calling distance?" was the disquieting reply.—*Christian Herald.*

CHRISTIANITY NOT SELF-CONTAINED

Christianity is never self-contained. "My cup runneth over" was the ancient experience. If the cup does not run over, it has not been Divinely filled. If the individual experience does not create any change in home or school or village or city, it is mere indulgence in pious emotion.—*W. H. P. Faunce.*

American-European Fellowship
for Christian Oneness and Evangelization
2244 N. 29th Street, Philadelphia, Pa. Date_____

DEAR FRIENDS:

In response to the editor's appeal for subscriptions to the "European Harvest Field," to assist in the evangelization of Central and Eastern Europe, I enclose $1.00 for a year's subscription, and also the following amount for the work:

WORK AMONG RUSSIANS $ _____ WORK IN BULGARIA $ _____

WORK IN SERBIA $ _____ WORK AMONG JEWS $ _____

RELIEF WORK $ _____ RADOST BIBLE SCHOOL $ _____

HOME EXPENSES $ _____ ORPHANS $ _____

NAME _____

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(If a subscription for some friend accompanies, please give name and address on separate sheet of paper. Write plainly, please).